

1837-38
I find that an ignorant girl like myself could
put her finger on the weak place in this clever
paper, written by so eminent a man. 'And if it
was so,' I asked myself, 'if this lucky windfall
had brought life to our planet, from whence
did the other deities take the life it bore? Or the
others, or the others, or whichever was the first to
sustain living things? Obviously, the difficulty
was removed only by a single step, and the great
man's ingenious theory went - to prove no
more than that life came to us at second
hand. This is a round-about illustration
but - I am coming to my point; which is, -

Never let children pin their faith to any in-
fallible teacher. Accustom them to think. But
fathers, + mother^{mothers}, + governors, know a great deal, +
therefore claim a great deal of respect; but - that
any of the ^{men} may easily be wrong on any
one point; +, so too, may be their 'print-books'.
This is more important than one is apt to think.
It's the nature of us to crave a pope. We will
save us the trouble of thinking. We have popes
many, political, social, literary, scientific
religions; + we are to be communicated
the presumption to think their own thoughts on
their own lines. As for the children, their popes
are household gods, mother + father above all -
they are so sweetly loyal. + it is so good for
them to reverence those in authority ^{over them} that

that it is not quite easy to say to the curious child,
-I don't know.

To keep the children's reverence, & at the same time
decline the infallible role, seems to demand
all we can do in this direction while the children
are quite young. But, as they grow older, we see
a glorious field before us: Really, there seems
to me limit to what we could do for the children
were we only wise enough & good enough. May
we be kept from presumptuous sins! Surely
it seems a sin of presumption to let young
people go forth to face the problems of life without
an attempt to prepare them for the shocks to
come.

In Bible reading, for example, our natural
impulse is to keep the children in the dark.
Their sweet young faith must not be disturbed
by the thousand difficulties which have been
raised on points - ranging from the authenticity
of a passage to the possibility of a revelation. This is
suicidal! Do you remember the man in the
'Life of Bishop Hammington, who asks with
his last breath, "Who did Cain marry?" &
hundred thousand such questions are in
the air, & we can hardly keep the ears of our
children closed against them, even whilst they
are by our side. Neither can we deal with them
one by one, nor imagine the next difficulty
to turn up. But we can, from very early days,

days, give the children a guiding principle. If
a fair & honest explanation of the difficulties
offers, well; if not, we must admit that it is a
difficulty, & that we do not see the way out of
it: alas, that many good people find in such
difficulties reasons for doubting the truth
of the Bible. This seems to us important, for
no argument has such weight with the young
as the discovery that it is not a profane person
& evil liver only who assail the scriptures
with their doubts. To come across a righteous
large-minded man, who casts the Bible
aside while he still keeps holds to a large, if
vague faith in God, is terribly staggering to
the immature mind.

But - if the child be prepared, if he have known the things from his youth up. Then, we think, the Christianity of youth will be no arms for the defence of the truth - & all the more so because it is attacked on many sides. The title of dependence of the Faith, should still be an honorable distinction in the eyes of our young people. At the same time you will understand that we would not have them grow up jealous with a distrustful jealousy for the mere letter of the word. It is not our duty provide as the six natural days for the creation of the world we would have them take their stand. There is that too

But we hope to make them as that the
truth of the Bible rests upon other ground
altogether; & that all these assaults, the
tireless brandishing of, here, obviously, there,
deeming contradiction, elsewhere, the account of things.

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impossible occurrence, - is but as we spray destiny
against the face of a cliff. For, in the Bible, we have
God, in the Bible, we have Christ, & in the Bible, we
have man; & it is ⁱⁿ ~~upon~~ its revelations of these
three that the Bible is impregnable.

We mean to take the children boldly through the Bible
from Eden to Calvary, & the after history - with some
necessary omissions. Upon every page, we
hope to make them see, with joy & awe, the majesty
& tenderness of Jehovah, the "all-forgiving gentleness"
& the severity of Christ; the wilfulness & wickedness
of man except - as he is presented & followed by
the Father's hand. With blessing from above,
we hope not to leave the training of our children
until their hearts cry out: - "My Lord, & my God!"
And then the legion of doubts that besets man's
minds will be to them no more than matters of
little brotherly interest, seeing that it is through
a mass of bewilderment - the Father brings down
of His children home.

At the same time, we hope to arm them at their
points, & that, out of their own souls above.
'Some say that, when - ~~some~~ comes near
him in physics, or in metaphysics, or in historical
accuracy: you don't like to let your opinion
against that of a man revered for his attainments,
at the same time, a child can ask what the
Cannell answers; & a tyro may see how
arguments of a master don't hold water.
Therefore, courage, both attacks! which often answers
better than the defenses of that rich is. fits well
above any good defense.

Robert Eleonore, for instance, waves his hand entirely
 on the assumption that "miracles don't happen".
 Now it really should not be hard to justify my
 children against such an attack as this. They
 must learn physical science, not only for the joy
 of grasping the open secrets of nature, but that they may
 know + precisely in the knowledge how extremely
 little is open as yet to the most patient investigator.
 how soon we come to a blank wall in any field
 we follow: how we know nothing yet of germs.
 mental health - what is life? for instance,
 the life of a man or a plant. In protoplasm, which
 consists of this & that? Yes, but - what together
 in due proportions to make life protoplasm, & - life
 is not there. Not - impossible. The next turn of the
 wheel will find us spending our strength in a round
 search for that Elusive - the hope of the past. Then, for
 the miracle of resurrection. Who shall ^{say} that it
 is impossible whilst science knows so little
 of the miracle of birth. Laws of nature? How
 few of them we know! And who is to determine
 therefore, what is, or is not, a miracle? This point
 at any rate, the most advanced (a sceptical) of
 our scientists have abandoned reached: they decline
 to say, that "miracles don't happen": saying
 only, that the Bible miracles have not been proved
 to their satisfaction: a quite different matter &
 by no means the last word on the subject - for
 those who have read much of the selective literature
 proper to the most advanced thinkers. Here are
^{new}

miracles of today which make the believer cringe, reminding
the old chaps, that scepticism was not in hand

There are other wonders of the world - and the wonders of the
world are not the same as the wonders of the world - but
which I hope to find out something more about
but - all going to show that we are not only
threshold of general knowledge as we are ^{only} ^{temporarily} ⁱⁿ
~~measured~~ ^{measured} revelation in respect to the testimony of experience

An Australian proceeding through London for
the first time since a London Square writer - the
first through which some of the most famous to be
known, many of the people had a special interest

with it, fresh from Australia, my disappointment
was keen as to the country, & considerable appreciation
of the whole. Yes, doubtless, doubtless, but as

disappointing manner in our culture, upon the
immediacy, so disappointing our conclusion,
then we will measure the position of the
Fitzgerald's 'intermittent', ^{always} ^{which} ^{is} ⁱⁿ ^{the} ^{world}
when it is reasonable.

Anyway, I will be glad for the children to know
that when they go to the 'Lost Land' of
the 'Katharine' - the 'Katharine' - the 'Katharine' -
I have seen 'Katharine' - the 'Katharine' - the 'Katharine' -
the 'Katharine' - the 'Katharine' - the 'Katharine' -